

The South African Outlook

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CONTENTS

	Page		Page
THE OUTLOOK ..	177	New Books :	
Address by the Secretary of Native Affairs ..	180	Religion	190
The New Concept of Health Service ..	183	Charles Simeon ..	190
The Training of Lay Church Workers ..	185	Time longer than Rope ..	191
Desert Encroachment ..	186	Science and Humanity ..	191
Christian Council Notes ..	187	Cry, the Beloved Country ..	191
Sursum Corda	188	Answers from Amsterdam ..	192
Stanzas	189	The Noble Army of Congregational Martyrs ..	192
		Basutoland	192
		The South African Indians	192

The South African Outlook

Herein lies the tragedy of the age :

Not that men are poor ;

All men know something of poverty :

Not that men are wicked ;

Who is good ?

Not that men are ignorant ;

What is Truth ?

Nay, but that men should know

So little of each other.

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The Call to Prayer.

"Once again we face a state of peril and dread . . . Do not blame humanity for this. And do not blame God ; and do not lay exclusively the blame at any special door. The cause is clear. It is atheism ; the general disbelief in good ; the disregard of prayer."

These challenging words are not culled from any sermon, nor were they spoken by any church leader, though they do seem to have the authentic prophetic ring about them. They appeared recently in an ordinary leading article in the London *Daily Graphic*—though indeed it was no ordinary one.

We set them here at the beginning of this number because we believe that their verdict is one that we should accept as penetrating and just, and, moreover, one about which *we can do something if we will*.

So our first word this month is to remind our readers that the opening week in January will, on the annual invitation of the World's Evangelical Alliance, be observed by a great number of people throughout the world as a

special Week of Prayer, and that, as usual, opportunities for participating in it will be afforded in a large number of churches throughout South Africa. In our November number we printed in full the programme of topics suggested for universal and united prayer which will generally be followed, and now we would urge with all possible earnestness that, in view of the special anxieties besetting us at home and abroad, all of us who claim to have any sort of belief in God should, at whatever cost of convenience or time, resolve to take part in it. If we happen to live in centres where no plans for united intercession have been made, we can perhaps do something even at this late hour to get them organised, or at least we can unite ourselves with this great world-wide chorus of prayer in our private or our family devotions. " Knock, and it shall be opened unto you."

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Election of Native Representatives.

By re-electing Mrs. Ballinger and Senator Edgar Brookes with overwhelming majorities the African people have shown that they have very sensibly retained their confidence in the two ablest of their representatives in the Councils of the nation.

For the other three contested seats they have chosen newcomers. Mr. W. G. Ballinger for the Senate, (Transvaal and O.F.S. area), and, for the House of Assembly, Mr W. H. Stuart, (Transkei) and Mr. Sam Kahn (Western Cape).

Two interesting points emerge from these choices. Firstly, that the parties forming the Government are now in a minority in the Senate, and, secondly, that a member of the Communist Party appears for the first time in the South African parliament.

This latter phenomenon is obviously due to weak opposition coupled with the effect on the African electors' minds of the present government's actions and words. It is a case in which the people who are proclaiming most loudly their horror of such a selection are themselves chiefly responsible for it. Mr. Kahn is reported to have a good record as a city councillor of Cape Town, and appears to be a stout fighter for the under-privileged. It seems to us a pity that he fought the election as a member of a definite political party and will in consequence carry its label. This is an innovation which is to be deprecated and it is more than probable that Mr. Kahn will find it a completely

hampering and frustrating thing, rendering him very much less acceptable and effective when he tries to plead the cause of his constituents. It is difficult to see how he can be of much service in Parliament to those who have sent him there.

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Rhodesia-Nyasaland Research Council.

Is it over-optimistic to suppose that the days of haphazard and uncoordinated development in Africa are over, with their unfortunate legacies of the misuse and waste of Nature's rich bounty and of various complicated human problems? What with the conquest of distance and other collaborating factors, coupled with the world's urgent need today of so much that Africa can supply, an immense amount of activity is being generated throughout vast areas of the continent which a few years ago were closed or almost inaccessible. The most hopeful characteristic of all this stir is that it really does seem to be realised that the future depends primarily upon a soundly planned and closely coordinated programme of research—medical, nutritional, ecological, geological, hydrological, educational, industrial, psychological, linguistic, anthropological and so on. And it is beginning to look as if we are really going to get it or something like it. In the Union this has followed upon the development of vigorous indigenous universities, and with results which will be of very great value, if only politics and prejudice will allow us to give effective heed to them. And now away up in the north things are stirring. A year ago the Central African Council appointed a research secretary in the person of Dr. J. E. Keystone, who has recently presented a most competent survey of the varied major problems of the Rhodesias and Nyasaland. In this he recommends very strongly that a Central African Research Council should be established with adequate funds behind it, and this proposal has been accepted by the council which he serves. It is hoped to secure the necessary legislation in the territories concerned and to bring the new body into existence before the meeting of the big pan-African scientific congress which is being planned for May, 1949 in Pretoria. Dr. Keystone's survey is a notable one, wide in range and definite in its proposals. It points the way to almost unbelievable developments in Central Africa if only effective coordination of research, hitherto sporadic and fitful, can be secured and adequate staffing of existing and new essential lines of investigation can be provided. Moreover, unlike some so-called scientific enquiries, it is strong on the human factor.

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Progress by agreement.

In July of last year we noted the growing opposition in Basutoland to the custom of *matsema* whereby free labour was demanded from all and sundry by the chiefs, whose

number was legion, for work on their lands. Originally a commendable form of national service, the practice has degenerated into an intolerable burden which interferes very seriously with the general agriculture of the Territory, already in no little danger on account of the absence of so many of the young men at the mines. It is good news, therefore, that at the recent meeting of the National Council a well-nigh unanimous resolution was carried to abolish the forced labour and to commute it for an annual levy of 1/- per annum per taxpayer, the proceeds of which will be used by a limited number of chiefs selected by a special committee of the Council, for hiring the necessary labour. The Basuto are to be congratulated on their good sense in bringing about this forward step in the evolution of their national life by agreement. A strong feeling of dissatisfaction has been removed, as well as a serious hindrance to the proper cultivation of the lands of the ordinary citizens.

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A Clear Call.

The Ciskeian Missionary Council at its annual meeting in King William's Town early last month was presented with a strong challenge by Professor Z. K. Matthews of Fort Hare when he addressed it on the subject of the human conditions prevailing in the rural areas. He invited the Council most earnestly, on the basis of a realistic study of the situation, to work for a comprehensive scheme of human and social rehabilitation in the area which it represents.

"Native people in the rural areas" he said, "normally have a great deal of leisure, especially during certain seasons of the year, and much of the time is frittered away in unwholesome occupations such as indulgence in gossip or in beer-drinks or in brooding over grievances, real or imaginary, in faction fights among adolescents, or in occasional all-night concerts in which the entertainment provided is generally of a standard by no means elevating.

"Trained social workers who know how to organise people for participation in wholesome games and other forms of recreation would do a great deal to enable Africans to develop the ability to play which they have now largely lost. The possibilities of the mobile cinema and of broadcasting might well be explored."

That this is a most important emphasis will be generally agreed. The Native Affairs Department is effectively busy with most valuable schemes of soil and agricultural rehabilitation, but unless the social and human aspects are dealt with also much of its effort will get nowhere.

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Successful Co-operation.

At the end of 1946 the serious shortage of kafir corn led to starting of the first Bantu Agricultural Cooperative Society in the Transvaal. Some of the municipalities

were unable to obtain supplies of the grain for their beer halls and the Natives in the Hammanskraal area near Pretoria were in the fortunate position of being able to supply their need and in so doing make a profit of over £10,000. With this as capital a cooperative society was formed, of which only the manager, (bearing the well-omened name of Victor), was a European, all the directors and staff being Africans. Two tractors have been bought and these are much in demand, earning a considerable portion of the society's income. Their usefulness in a countryside where the dry winters limit the usefulness of oxen for ploughing has brought a large number of members into the society, so that it numbers today nearly 900 Africans. When the crops are harvested the society undertakes the job of marketing them, so that everybody gets a fair deal. The directors are elected annually at the general meeting of the members and carry out their duties with an ever-growing sense of responsibility, with the result that their society has become the largest of its kind in the Union. Plans are now in hand for providing storage depots and also a store at which members will be able to purchase farming implements at cost price, and when these necessary facilities are provided the already excellent prospects of this enterprising society will be greatly enhanced.

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Cotton in the Ciskei.

Among the many efforts of the Native Affairs Department towards the more profitable use of the land in Native areas, one of the most interesting is the experimental work at present being carried out in connection with the production of cotton. During the past year test plantings have been made on Native lands in the Ciskei and the results have been sufficiently encouraging to call for further tests on a larger scale, which, there is reason to hope, may warrant a strong effort to encourage Native farmers to go in for cotton-growing as a cash crop. There is very much to be said for cotton as one of the major crops in suitable Native areas. It is easily grown and very profitable. Moreover, it is much to be recommended as a "poor man's crop" and its harvesting calls for no highly specialised skill or machinery. The whole family can work at it. As a six months' crop it can be fitted easily and advantageously into the rotational system so strongly urged upon Native farmers. Provided that a reasonably uniform length of staple can be maintained, there is an excellent market for it in South Africa, and, in any case, it has the advantage of being a crop which does not perish but can be kept for many years without deterioration. The world demand for cotton is growing much more rapidly than the supply and consequently there is little likelihood of over-production with a consequent drop in the price to be paid for it. Should the more extensive tests at present

in hand prove satisfactory, cotton should prove very helpful to the farmer. As a matter of history a considerable amount of cotton was grown successfully in various Border districts towards the end of the last century, but there was no local market in those days and this, coupled with other factors prevalent at the time, led to its gradual abandonment.

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A Result of Amsterdam.

In early October a Conference attended by 68 delegates representing the Church of Scotland, The Episcopal Church, The Methodist, Baptist, Congregational and United Free Churches, the Society of Friends, the Scottish Ecumenical Youth Committee, the Student Christian Movement, and the United Church of North India, was held at Dollarbeg, Scotland, to consider the findings of the first Assembly of the World Council of Churches in Amsterdam this August, and to see what steps could be taken to carry them out in Scotland.

The Right Rev. K. C. H. Warner, Bishop of Edinburgh, opening the Conference said that the reality of the existing unity in common allegiance to Jesus Christ must be brought home to the members of the Scottish Churches. Each church should learn about and understand more fully the real beliefs and practices of the other churches. The Church must unite to give guidance on political, social, and economic questions.

Leaders of the Churches addressed the Conference on such subjects as "The Church's Disorder," "The Nature of the Church," "The Church's Function in Society," "The Church and International Affairs," "The Appeal and Encouragement of the Younger Churches," and the Conference concluded with "Scotland's Part in God's Design" and "Our Obedience."

During the Conference there was full and friendly discussion and the real spirit of fellowship between the denominations was so apparent that a latecomer to the Conference could with difficulty disentangle the groups of friendly delegates to discover who belonged to which denomination.

As a result of the Conference a provisional committee under the convenership of the Rev. Canon N. J. Cockburn, Edinburgh, has been set up to institute a Scottish Ecumenical Committee and to co-ordinate the thought and work of the Churches in Scotland.

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"Imbewu."

A new quarterly magazine for Christian workers and teachers is to appear shortly in Zulu under the auspices of the Theological Department of Adams College, bearing the above title and costing 2/- per annum. It will aim primarily to be of service to pastors, evangelists and teachers, but will also have a wider appeal.

Address by the Secretary of Native Affairs

ON THE OCCASION OF THE JUBILEE OF THE LOVEDALE HOSPITAL AND THE FOUNDATION STONE LAYING OF THE NEW ORTHOPAEDIC BLOCK

IN recent years the approach to the attainment of health has undergone a big transformation.

In the past, ill-health was accepted as the inevitable lot of mankind and it was to the results of ill-health that medical attention was chiefly directed. More attention was given to the *cure* than to the *cause* of disease. In such circumstances the average layman was satisfied with the provision of more and more hospitals which furnished the consolation that when, ultimately and inevitably, he needed them he would have good attention.

Lord Horder states the aims of medical science in the following order :—

- (1) To help the fit to remain fit.
- (2) To raise the general standard of fitness.
- (3) To control disease caused by preventable agents.
- (4) To cure or alleviate distress when it occurs.

The National Health Services Commission postulates the desiderata of a National Health Service somewhat similarly, as follows :—

- (1) Promotion of health.
- (2) Prevention of ill-health.
- (3) Care and alleviation of disease and injury.
- (4) The rehabilitation of the disabled.

The accent has therefore been shifted from curative measures to preventive measures and while of necessity both preventive and curative measures must continue to run side by side, increasing attention is being given to the sociological conditions of all peoples in order to discover predisposing factors and causes of ill health.

It seems to me that in facing the problem of an efficient health service for the Native people there are, quite apart from the vastness of the problem, certain complicating social factors which must be envisaged.

(1) It is a well-known fact that the Cape Eastern Natives do not live in "stads" or villages but prefer to live in positions which do not bring them into immediate contact with their neighbours.

This circumstance makes it evident that a medical organisation which is perfectly efficient for a large group of people concentrated in a city is unsuited for local conditions.

(2) Superstition plays a large part. Illness is attributed to the influence of bad spirits while good health is credited to the beneficent work of good spirits. These beliefs may be scoffed at but they have had their roots in the minds of most races of the world and they die hard.

Shakespeare's opening lines in "Macbeth" in which he discloses the three witches around the baneful brew in the seething cauldron, and their subsequent harmful influence

upon Macbeth, are a reminder of days not long past, when people believed in witches and all the malevolence ascribed to them. The witchdoctor, the herbalist, the medicine man, still thrive on the credulity of the ignorant and the superstitious. Charms are obtained to thwart the machinations of the enemy : "smelling out" still continues, and the victims are done to death or poisoned.

The missionary and the medical doctor have a hard task competing with the witchdoctor, superstition and charms.

(3) The rapid deterioration of the land, its loss of fertility, low crop yields, recurrent droughts and food shortages, are all leaving their marks on the physique and health of the people. Some persons are suffering grinding poverty, others are malnourished. Investigations show that both the height and weight of children are thereby affected. Accompanying this evil of malnutrition is the lack of water supplies and of sanitation. Housing is primitive, badly ventilated and without foundations. Frequently houses are overcrowded and verminous, fuggy, smoke-begrimed, damp and rodent-infested.

(4) The last point I wish to mention is *Illiteracy*, and it is perhaps the most important point of all.

The Committee on Adult Education (1945) states "Illiteracy inevitably means ignorance and superstition. Illiteracy is in great measure responsible for poverty and its perpetuation—it accentuates the country's problems and seriously hampers their solution. A different prospect would have been presented by our Native question, the agricultural and industrial problems, our difficulties with soil erosion, stock diseases, public health and many others if the people connected with them had a sufficient degree of literacy."

The Report of the National Health Services Commission (1944) states :—

"Coming to the more immediate effects of ignorance and illiteracy on the health of the people, it is clear that ignorance accentuates the effects of poverty in relation to environmental conditions, nutrition and personal hygiene. Through ignorance they do not know how to make the best use of the slender economic resources they possess. They do not appreciate their needs and consequently make no effort to meet them even when perhaps they could."

The usual concomitants of these socio-economic evils are :—

- (i) Excessive infant mortality.
- (ii) Typhus, which is pursuing its remorseless way.

- (iii) T.B., which is said to be the greatest problem of medicine and public health in Native areas in the Cape.
- (iv) Venereal Disease, which is said to constitute a menace second only to T.B.

Here, then, is the problem, and what is its solution?

The basic and predisposing causes of ill-health lie in socio-economic factors which least of all depend for their remedy upon the skill of a medical doctor.

But in our attempt to create a healthy race all our forces must be co-ordinated. There must be a synthesis of our health-producing agencies. The missionary will by evangelisation help to overcome superstition; the educationist must remove the barriers of illiteracy and also spread the gospel of good health; agricultural officers and administrators must have a greater realisation of the importance of their work as a contribution to the establishing of a healthy race. Health and social workers must be thoroughly trained to play their part. The Natives themselves as a result of many influences should then respond and assist in the attainment of the goal. Unless they do so the prospect of any improvement in the health standard of the people is slight, for the foundation of good health should lie in the home.

May I be permitted here to interpolate that it is because I realise that the Native areas are fast being ruined and because of my conviction that the Natives are fast slipping down-hill in physique and in economic stability that I have supported so strongly the Native Affairs Department's scheme for the rehabilitation or betterment of the reserves? It is in my view a plan for human betterment. Unfortunately, due chiefly to illiteracy, ignorance, and conservatism, most of the Natives have seen in the plan only its seeming adverse requirements. They have not realised that it is essentially a plan for human betterment—better fields, better lands, better homes, better health.

It has frequently been urged upon me that the introduction of the plan, with its implications of stock reduction, is so vital that it should be enforced on the people. Nevertheless it has been said that "a short cut is the unkindest cut of all" and I have preferred to take the longer route and have made an appeal to the reason, with a view to obtaining the intelligent co-operation of the people. An appreciable measure of success has followed in certain areas. The position is, however, now so critical that I have given solemn warnings that unless the Natives themselves take a quick hand in remedying the position, compulsory measures will in their own interests be introduced.

Lord Hailey has said "a rising standard of living cannot be maintained on a falling standard of soil fertility." This is the crux of the present position.

It is the glorious record of the Christian church that wherever it has extended, its missionaries have provided

for the spiritual, mental and physical needs of the people, and it is accordingly not surprising that the early annals of Lovedale record that much thought was given to the possibility of a medical mission; but it was not until Dr. Stewart arrived in the late sixties that a missionary qualified in medicine was numbered among the Presbyterian staff. Owing to his other pressing duties, however, it was only when Dr. Jane Waterson arrived that a real beginning was made with medical work. Even so, setbacks and disappointments recurred and despite all projects, until the Victoria Hospital was opened in 1898 there was no properly equipped mission hospital in the whole of Southern Africa, and little or no systematic training was given to the Natives in the laws of health.

Notwithstanding many difficulties the Victoria Hospital has gone from strength to strength and has been enlarged at least seven times.

From its commencement the incidence of Tuberculosis exceeded that of all other diseases from which Natives suffered.

Dr. Macvicar gave it considerable study and achieved distinction in the contributions he made regarding its nature and its treatment. It was very fitting that the T.B. block opened in 1940 should be named after him.

Within the hospital special provision was made for tuberculosics and especially attention was given to the many sufferers of spinal tuberculosis. A few years ago when Dr. Cooper conducted me through these wards I was particularly depressed by such cases, but at the same time remarkably uplifted by the happy atmosphere which the doctor and his staff had been able to create. The patients were not only hopeful but radiantly happy.

It would take too long to detail the many good things which came from Lovedale but passing reference must be made to the foundation of a *Health Society* in 1909. Informative pamphlets and leaflets in Native languages were disseminated, lectures and addresses given, congresses held. Later a *Health Magazine* was issued in English, Xhosa and Sotho which spread throughout South Africa.

The medical department at Lovedale did much to open the way for the *training of Coloured and Bantu nurses*. Judging by the prejudice which exists, even today, one can imagine how difficult it was then to win the approbation of both Black and White.

However, the battle was at last won and today it is generally accepted that Native nurses should attend to the Native sick. Many of these are doing so, and displaying a remarkable aptitude and sense of responsibility. Throughout the Union, in urban and rural areas, Native nurses are to be found, and in fact the demand is greater than the supply. The pioneers of Lovedale in this department deserve our grateful remembrance.

Mention must also be made of the association of the Victoria Hospital with the *Medical Aid Scheme* sponsored by the Union Government at Fort Hare. The inauguration of this scheme was a noteworthy advance, although it was viewed with misgivings or reservations in many quarters. It proved, however, to be little more than an experiment, or a transitional stage, and now the full medical degree can be taken by Natives at the Witwatersrand University. For their training the South African Native Trust has made available a generous system of bursaries. So far 14 Native bursary holders have graduated—2 in 1945, 6 in 1946, 5 in 1947, 1 in June 1948. Three more are sitting for the final exams at the end of this year.

For all that Lovedale has done and has inspired others to do, we are more than grateful. The influence of Lovedale through its medical school, and through its inspired leadership, has percolated to many of the remote parts of the Union. Lovedale can justly claim some credit for the fact that missions provided in 1947 the following number of hospital beds :

In the Cape	1227	beds	25	cots
Natal	1502	"	8	"
Transvaal	985	"	76	"
O.F.S.	121	"	?	

The provision of medical services by missions has been the result of much self-sacrificing labour. The ideal was always present but financial limitations often resulted in almost crude provision. Sneers and jeers were encountered : criticism was offered and not contributions : persistence, however, prevailed and today very creditable mission hospitals are found all through the Native reserves.

I am happy to say that the Native Affairs Department has always displayed the utmost sympathy with missionaries in their noble endeavour. Since 1934 the S.A. Native Trust has contributed £600,000 to mission hospitals towards the cost of buildings, equipment and nurse training.

In so far as the Cape mission hospitals are concerned I am convinced that we have the good will of the Administrator and the Provincial Executive ; they have proved sympathetic and helpful but they are charged not only with the task of assisting mission hospitals but all hospitals in the Cape Province. The Cape Executive is facing financial problems and meantime the per cential formula which has been evolved for assisting mission hospitals leaves them languishing, with the result that many of them are considering whether they can keep their doors open any longer.

It seems to me that there are two courses open : either for the Central Government to make the necessary funds available to the Provinces for Native hospitalisation, as it has done for Native education, or for the Union Health Department to be made responsible for financing mission

hospitals directly. Be that as it may, it is clear that early decision is necessary in order to ensure that adequate financial assistance is provided so that the service rendered by mission hospitals to the Native people be preserved.

A big stimulus was given to the work connected with the care of cripples in 1937 when Lord Nuffield came forward with a very generous gift of £100,000 to further the organisation of the service for cripples in the Union, for easing their bodily handicaps, and when possible for completely remedying their handicaps. As far back as 1942 Dr. Cooper had made urgent representations to my Department that his orthopaedic ward was full and many children were awaiting admission. Financial aid was solicited. About the same time Mr. te Water, Lord Nuffield's Trustee in the Union, consulted the Native Affairs Department in regard to the possibility of decentralising such services, and making provision for the treatment of cripples at strategic points throughout the Union. The Native Affairs Department ultimately promised substantial financial assistance, not only to Lovedale, but to Umtata and to the Transvaal and Orange Free State, amounting in all to £34,900. In the case of Lovedale the Nuffield Trust, the Chamber of Mines and a private donor also made handsome contributions.

Today's ceremony marks another milestone in the growth and development of the Victoria Hospital. The orthopaedic work which it will undertake will not, however, be anything essentially new, for, as I have stated, such work has for many years been in progress, but the erection of the block will bring to fruition one of Dr. Macvicar's and Dr. Cooper's dreams. The additional accommodation, the specialisation, the modern equipment, will give orthopaedics a prominence which thus far has not been possible. In General Hospitals which are always crammed, even to the degree of over-crowding, there must unfortunately arise a sense of competition for beds, and it not unnaturally happens that often preference is given to a patient suffering from an acute illness, over one, such as a cripple, whose treatment must perforce be a lengthy one, often with little hope of real improvement.

After some six years of planning and negotiations we have come to this great day to see the result of the efforts of these years.

It is our hope that through the skill of medical science many sufferers will through the facilities of this new block be relieved of their handicaps and thereafter face life with a new hope and fresh confidence.

And so today we congratulate Lovedale on all that it has achieved and express our appreciation for all those influences which have radiated from it for the uplift of the Native peoples. The past fifty years is a fine record, but we hope that the future will be even better than the past.

The New Concept of Health Service

By W. Norman Taylor, M.D., (Lond.), D.P.H., Professor of Hygiene, Fort Hare

ONE of the most noticeable historical effects in recent years has been the gradually increasing organisation of our lives. As civilization advances so more and more do the individuals of a community become more and more interdependent on one another. More and more does the community as a whole accept responsibility for the individual. The old laissez-faire attitude of the past which left every man to fend for himself—and devil take the hindmost—is fast dying out. St. Paul pointed this out long ago ; we are all members one with another, he said, speaking of Christians, and we are gradually realizing how true it must be of any community which calls itself civilized. No longer can we let one member suffer, especially through no fault of his own. On the contrary each member of the community should feel it his right to be helped by the rest should misfortune overcome him. And that is, in fact, what is now the situation in all advanced countries. We call it Social Security. In England this social conscience, this acknowledgement of collective responsibility towards the less fortunate members, has been growing and developing over the last hundred years, until recently it has blossomed out into the most advanced piece of social legislation in the world, the so-called Beveridge Plan, which provides insurance against loss of earning capacity for one and all.

Side by side with this developing public conscience has been a changing attitude towards medicine. A hundred years ago Jeremy Bentham pointed out that ill-health among the people was not sound economics. Since then we have gone much further. It is not sound ethics. We cannot allow sickness in our midst, not only because of the economic effects but because each individual has a right to health and he must not be deprived of it, neither as a result of external influences nor as a result of his own ignorance.

This attitude has taken a long time to develop, and even now it is not fully grasped by many. And where it has been grasped it has soon been realized that our so-called medical service, as it was, and is, organised, is quite inadequate to serve us in the way now demanded. Let us look at this so-called health service. Its very name is a misnomer. It is not a health service, but a disease service. Those who practise it are taught as students how to cure sickness, not how to foster health. Their very approach is, or used to be, all wrong. And all this in spite of the oft quoted maxim, "Prevention is better than cure." How does this service actually work ? Let us look at it closer. First of all nobody consults a doctor unless he actually feels ill, unless he has a pain or feels he cannot work. In other words it is left to the *patient*, a quite unqualified

person, to decide when to consult a doctor. When future generations look back on us they will be very amused when they see this strange way of going about things. The patient himself, as we now realize, is not the right person to judge such an important matter. In the first place the patient often leaves it too late. It is not his fault, the warning signs mean nothing to a layman. How terribly true this can be we see in the case of tuberculosis and cancer, both of which are only curable in the early stages. And secondly there is the financial consideration. The patient has to decide whether the risk to his life or well being is worth the expense it will entail. Again he is not the man, he is not qualified, to make such an important decision. And then we further have the opposite state of affairs where people go to their doctors quite unnecessarily, taking up their doctor's valuable time with imaginary complaints or imaginary fears. Again all because the patient is not the right person to judge when he is no longer healthy.

That is one of the big defects of this disease service, the defect of self-diagnosis ; but quite apart from that there is the big defect that it is only concerned with sickness. Our modern ideas demand that we have a *health* service in the true sense of the word. One which will keep us from sickness, not one which will rescue us from disaster. It is as though a captain of a ship set sail without knowing whether his ship was seaworthy, and then on being told of the possible dangers ahead he gives the answer that it does not matter because his life-boats are first class and fitted with every modern convenience. And that is the situation in many parts today—hospitals with every modern convenience while children die through ignorance and poverty.

So much for the curative service. Alongside this there is the Preventive Service. This, in its present form, is a fairly recent development, though it has its roots far in the past. Even the most primitive community must practise a certain amount of Preventive Medicine otherwise it would long since have died out. Moses knew about infectious diseases and drew up public health laws for his people. But the modern public health service is essentially a product of the nineteenth century with its rapid industrial expansion and its rapid increase in population, which soon brought home to those in charge of communal affairs that certain laws of health must be enforced for the good of all. Clean communal water supplies were insisted on ; the disposal of sewage and refuse was likewise brought under regulation ; all food sold must be clean ; factories must be healthy and so on. All the resources of science were brought to bear on these problems and serious

epidemic disease was stamped out. Stamped out is the word, because it was by a process of legal enactments that control was obtained. Freedom from certain diseases was thrust on the people from above, and officials were appointed to see that it was so. And of course this is perfectly right and just. The community must protect itself from the carelessness of some of its members.

But such legislative means of improving health can only go so far; they can stamp out cholera or smallpox or enteric, but what can they do about gastric ulcers, neurasthenia, pneumonia, rheumatism and many of the other ills that flesh is heir to? No, after that we have to get down from the level of the community as a whole to the level of the individual. It is to the individual, the little drops of water, the little grains of sand, to each one of us that makes up the whole, that the new approach must be made. The man-in-the-street, the child in the school, each one must be sought out, watched and guided through life. Is his work healthy, is he spending his money wisely, is he happily adjusted psychologically, is his home all that it should be, how is he spending his leisure time? These are some of the questions that now have to be asked because they all bear on health. And so we see there is a third service required. We shall call it Social Hygiene (or Social Medicine). It is the study of the normal healthy man in his normal environment. It is the third, and one of the most important pillars in the trio which makes up a real health service, curative, preventive and social.

That this new concept of a health service is now widely accepted has been recognised by most authorities in the civilized world today. Our own National Health Services Commission, four years ago, came to the same conclusion. The desirable state of affairs they summed up as follows:—First, and most important, there must be the active pursuit of positive health. That is to say the people must be taught how to be healthy and must be given the opportunity to be healthy. Second they put the prevention of ill-health. This is quite a different thing from number one. And way down third on the list they put the cure of actual disease.

So it will be seen that South Africa has had thrust upon it the task of educating the people in the pursuit of positive health, giving them the desire for health, and giving them the opportunities for healthy living in its fullest sense.

To fulfil this obligation the Government's Health Centre Service was founded, based in part on overseas experiments, such as the famous Peckham Health Centre. This is not the place to go into the actual workings of a Health Centre, suffice it to say that the principal idea is to keep a complete check on every family in their own social environment. The Health Centre is not concerned with manifest disease. When that is discovered the patient should be pushed on to those who deal in disease, the

curative doctors and hospitals. Its chief job is to keep fit people fit, both physically and psychologically. The tragedy is that so great is the legacy of ill-health in this country that the work of the Health Centres is almost stifled at its start, so that only a very modified scheme will emerge for some time yet.

To staff the Health Centres doctors highly trained in social medicine are required, and under them a staff, not of nurses or orderlies or sanitary inspectors, but a staff of Hygiene Officers, who themselves are in charge of the rank-and-file of the service, known as Health Assistants.

And so we see that an entirely new profession has been born, the profession of Hygiene Officer. He must of course be a man of professional standing and integrity in the ethical and moral fields, because his work takes him into intimate contact with the population. He must be well versed in Sociology, Anthropology, Psychology, Physiology, and above all in Hygiene, the Science of health. He is the missionary of health, Hygiene is his gospel.

Where were these new professional men to be found? Obviously they had to be trained up from scratch, and the University of South Africa was not long in responding to this new call upon it. A new degree was produced to fulfil these requirements, and students enrolled, Europeans at Potchefstroom and Non-Europeans at Fort Hare. The flow of trained personnel from these institutions is still slow, but the Health Centre Service itself is still in its infancy so that an adequate supply is being maintained. Needless to say, since most new Health Centres are in Non-European areas, where the need is greatest, most of the new Hygiene Officials so far are Non-Europeans. South Africa can well be proud of the forthright way this problem has been tackled, so that today the B.Sc. (Hygiene) of the University of South Africa is second to none in the world.

In addition there is the rank-and-file of the Service, the Health Assistant, who also has to be trained in many and complex technical duties. This training is being given at the Institute of Hygiene and Social medicine at Durban. And so every year about a hundred trained men and women are ready to take on the task of bringing health to the masses, not by giving them bottles of medicine, not by restrictive laws and regulations, but by bringing to the poor and ignorant a little knowledge, a little help and comfort and friendly guidance, and above all the hope of a better South Africa in the days to come.

This is the highest evolution of the Art and Science of Health so far, not the saving of the wrecks of humanity, not the mere prevention of sickness, but the active and positive pursuit of health for health's sake, surely a high ideal.

The Training of Lay Church Workers

By G. Owen Lloyd.

IT was during the early thirties that the need for training of African lay workers in the Christian churches of South Africa led to the building of the Bible School at Lovedale. Since 1933 lay preachers and evangelists have been able to attend a five-months course in evangelism and Bible study, so that today we may think of over 400 of them looking to the Bible School as the place where they had their faith strengthened and clarified. It is impossible to count the number of men that have been helped at the short courses held during the winter months at mission stations and in urban churches.

But the purpose of this article is not to review what has been done but what has been learned by those doing the work. We have learned that the Bible School has found a place for itself in the life of the African churches. Applications are not only received from the denominations that support it financially, but from the more established sects like the Presbyterian Church of Africa and the Bantu Methodist Church. In the short courses held in the urban locations, especially those organised by an African Ministers' fraternal, a large proportion of those attending come from the sectarian churches. They seem to need the help that the Bible School gives and are now asking for it.

Another sign of the establishment of the Bible School as a recognised place of training, is the large number of applications received for the evangelists' course held each year from February to June. Out of these many applications we have been able to select those who are able to learn more quickly during the five-months course. So that now we can demand that, as a sign that an applicant can read and write English and/or Xhosa easily, he should have passed Std. IV. Considering that the average age of the men that attend the Bible School is 40 years, we are asking for the kind of man who passed Std. IV about 25 years ago, when passing Std. IV was quite an achievement for an African boy. Because we are getting this type of better educated African for training as an evangelist we are able to use simple text books as aids to Bible teaching and men are able to leave the Bible School with a plan for further study. To aid them in this further study a correspondence course has been tried with a selected group of students of various standards of education and we have found that it has worked successfully. We are now offering it to the men who have passed through the course here. Our experience leads us to believe that those denominations that do not train their lay preachers in regular classes in the local congregations, should send their evangelists to the Bible School for three successive residential courses of five months and allow them to take the correspondence

courses for the two intervening periods of seven months while doing practical work under the supervision of a minister. Their complete course will then cover two-and-a-half years and they will only be away from home for five months at a time.

TRAINING OF WOMEN

Although the regular training of women church workers at the Bible School has only been going on since 1945, we can record an average attendance of 17 women at the courses and a large measure of co-operation with the women's associations of the recognised denominations. As in the case of the men, the denominations use the course differently. One denomination regards three courses as a training course for a full-time African woman worker and we have had one woman who has taken three courses. Another denomination sends the full-time workers that have been trained in the hard school of practical experience, for a single course. Another sends the elected officials of the local women's associations or some other capable woman worker for a course and then expects them to be better and more efficient voluntary workers after the course. The Bible School has therefore doubled its service to the African churches of this country and has shown that the need for training women church workers for both voluntary and full-time work is appreciated. Many more women would come, we believe, if it were not so difficult for women to set aside their home responsibilities for the four months of the course.

OUR FINANCIAL POSITION

When the churches of South Africa realised what valuable work was being done at the Bible School in the training of men as preachers and evangelists, they made annual grants towards the work over and above paying the fees for boarding. These grants were not sufficient to cover the cost of running the school but saved it from eating too rapidly into capital grants given for establishment and maintenance. A similar grant made the commencement of training of women possible and will allow the courses to be held until 1949. From then the Bible School will be in the position of having a fine set of buildings reaching the stage of repair as well as maintenance, a head teacher and a lady teacher whose salaries will be paid by the Church of Scotland, an African teacher whose salary can be met out of the present grants of the South African churches and the food and wages paid for out of fees paid by the students. But there are many more expenses such as repairs, insurance, administration, office expenses, and there is no source of revenue from which these can be met. We therefore turn

to our South African churches for whom we have doubled our service for the extra financial support required.

This support may be given in various ways. The denominations may increase their grants from denominational funds. Or the denominations might ask their womens associations to make annual grants to the Bible School for the training of women workers. Or it may be that some generous person may catch the vision of the pioneering and essential work that is being done here and may feel impelled to make a donation to the work of training lay workers for the kingdom of God. Whichever way the funds are found, the Bible School will need an extra

£300 per annum to continue its service to the churches of South Africa. As this is an interdenominational school we believe that each denomination should support the school according to the number of students it sends, provided that a minimum grant is made to keep the buildings in order. If every denomination subsidised its own students at the Bible School (both the men and the women) at the rate of £10 per course after the fees for food and service have been paid, the Bible School could continue providing training for the preachers, evangelists, Bible women and other church workers of our African churches.

Desert Encroachment

SOUTH AFRICA HAS BEEN WARNED !

THERE IS ALWAYS THE LAND

WE are all concerned in a greater or less degree with playing our parts in the drama of the progress of South Africa and its peoples. Whatever our calling we have a contribution to bring and we like to think that we are doing so. Here is our land, our home in which we have to pay the rent of usefulness. It seems so strongly founded, so stable, so enduring that we take for granted that it will continue to hold and sustain us, and on this unquestioned assumption we busy ourselves with our professions, careers, responsibilities, and the particular interests which attract us. We have our difficulties and disgruntlements, but we know also that we are to be numbered among the fortunate peoples of a sorely tried world in this year of grace. We have our dear land under our feet, not always "green and pleasant" maybe, but steeped in sunshine, rich in resources, generous in its response to our toil—incalculable though it may often be, today drought-stricken, yet tomorrow miraculously recovered. Here is this land of ours and here we are securely established, for we know it and love it.

But is our sense of security well-founded? Are we right in taking it for granted, or is it possible that we are resting ourselves on a deceptive stability? What if this land which we assume to be so permanent is in reality nothing of the kind, but is rather in process of vanishing under our so confident feet until only inhospitable desert remains? What then?

Is there then something that we do not know, or, having heard or read about, have pushed away to the back of our minds because, forsooth, such a thing could not possibly happen here and is no doubt very much exaggerated?

DANGER !

At the Research Conference of our Agricultural Department in 1947 a man called Tidmarsh, who holds a well-

earned doctor's degree in Agricultural science and is highly esteemed as a teacher in one of our agricultural colleges, came along with what may fairly be described as a bombshell. "Don't build your lives" he said in effect, "or your national aspirations on the ignorant assumption that the land is permanent, that, whatever else goes, it remains. It doesn't: on the contrary, it is already slipping away from us fast." And since then, in the August number of the official magazine of the Union Agricultural Department, *Farming in South Africa*, he has repeated his alarming message and adduced evidence that can only be described as shattering. His pronouncement is one which ought to have a very much wider circulation than is possible to a purely technical magazine.

VERIFIABLE FACTS

Much of the central table-land of the Union, as described by travellers and residents in the eighteenth and early nineteenth centuries, is utterly different in its vegetal covering today. Of the country between the Sneeuberg (north of Graaff Reinet) and Colesberg, for example, it seems like a "traveller's tale" when we read that the mountains were well grassed and afforded excellent pasture and that even in a severe drought the veld was good, swarming with game and destitute of every appearance of bush or shrub; that the streams flowing north had their banks covered with tall reeds and consisted generally of chains of deep stagnant pools connected by the beds of narrow channels, and that the traveller (Barrow in 1797) was impressed by the absence of stones. But then sheep farming on open range came along and in 1864 a Colesberg resident can write, "Many farms which I remember fifteen or sixteen years ago to have been rich in grass are now almost bare of it, even in the most favourable seasons; and this process is, I believe, gradually but surely passing over the whole country wherever sheep are introduced,"

THE INVADING KARROO

"It is apparent" writes Dr. Tidmarsh, summing up the results of his careful investigations, "that the main advance of the Karroo has been in an easterly direction, and that the grass-veld has retreated from West to East a distance of approximately 150 miles during the past century, representing an average speed of one and a half miles per annum."

FROM BAD TO WORSE

This sinister advance is the prelude to disaster. "This baring of the soil surface" we are told, "set in motion that most vicious train of reactions—desiccation, erosion and depletion—to which so much prominence is given in all writings and discussions on the subject of soil erosion. The proportions to which soil losses have attained in the Karroo areas, by sheet erosion, is most disquieting. The rate at which surface soil is at present being lost by wind and water, is estimated, from direct measurement against plants at Middelburg, Cape, to be approximately half an inch per annum. In one instance losses of as much as $1\frac{1}{2}$ inches were recorded in one year. . . . it is quite evident to any competent observer that, throughout vast tracts of the Mixed Karroo at present, all that remains of the former covering are stiff, shallow sub-soils."

THE SOLEMN WARNING OF HISTORY

How many people realise that the desperate seriousness of this unrelenting process is strongly underlined by the story of the sub-continent as told by the geographers and the geologists? These men are agreed that within recent geological history southern Africa has "been invaded on at least four separate occasions by deserts which extended from coast to coast, and that man and beast either perished from famine in the invasion, or retreated before it." We shall be very foolish indeed, therefore, and richly deserve the worst that can happen to us, if we fail to realise that what the country is now experiencing is *its fifth desert invasion*, and that unless we can find out how to arrest and prevent the causes of the trouble, all human and animal life in the greater part of the country is facing another tragic experience of extermination or evacuation.

IMMEDIATE INVESTIGATION IS VITAL

It is none too soon, therefore, that the special commission of enquiry appointed by the previous government has got to work. It is essential that we should know without delay all that can be learnt by our most competent men as to the real causes of the trouble and their relative importance. On their findings must be based a vigorous programme of land redemption backed by authority that is strong, persuasive and, where necessary, ruthless. We must adjust ourselves to the fact that we have a stern war on our hands, which no diplomacy can avert and in which

we stand alone, dependent solely upon our own resources of skill, determination and material.

MAN-POWER THE MAIN PROBLEM

Whatever plan of campaign is devised, and however much the help of modern mechanism can be applied, it is certain that a very great deal of man-power will be needed. And in South Africa we are terribly short of that, or, at any rate, we spend a great deal of time bemoaning that we are. Yet what the intelligent and experienced visitors from other countries always tell us is that our real trouble is not that we have not got the man-power, but that we do not bring ourselves to use what we have got. This present urgent danger should force us to realise before it is too late that we have simply got to put aside our fears and prejudices in regard to our Non-European peoples and set to work at once to enlist and train them,—or else go under. Let us make no mistake about it, the extremity of our land is the opportunity for our leaders, quite irrespective of the political differences which we so readily allow to overshadow much more important things. May we hope that under the pressure of a serious danger to our very existence we shall not fail to make opportunities for *everybody* to play his part? Indeed, this would seem to be our only hope.

Christian Council Notes

APARTHEID

AN important meeting of the Social Welfare Section of the Christian Council took place in Cape Town on Saturday, 20th November. Careful consideration had previously been given to what action should be taken by the Council in respect of the proposed measures to implement "apartheid" which the Government had announced for the forthcoming session. It was deemed important that the Council should first allow its constituent member-churches time to express their minds on the matter at their annual assemblies. These resolutions were passed at the meetings of the assemblies in September and October, and they had been collected by the Council's Secretary and circulated to all constituent Churches for their endorsement. The meeting of the Social Welfare Section was thus well acquainted with the Churches' views. In addition, the Convener and Co-Convener of the Section, the Rev. A. W. Blaxall and Archdeacon Rouse, had already held preliminary consultations in Johannesburg, and were together able to be present at the meeting.

The meeting considered three recommendations that had been passed to the Council by the Congregational Church, viz. the publication of a pamphlet setting out the Christian view of race relations, the organising of a deputation from the Churches to the Government, and the organising of a national Conference on the subject.

After full discussion the meeting felt that both short and long term action was called for. Under the heading of short term action, the meeting decided : —

- (a) that a deputation from the Churches should, if possible, wait upon the Prime Minister to express the views and apprehensions of the thousands of people, European and Non-European, whom they represented with respect to the proposed measures ;
- (b) that the Council endorse the Petition on the subject being drawn up by the Civil Rights League.

In the matter of long term action the meeting felt : —

- (a) that a symposium in booklet form should be prepared under the direction of the Social Welfare Section, and that plans should be worked out by the Conveners for presentation to the next meeting of the Executive in January.
- (b) that, following on the publication of the symposium on the Christian view of race relations, the Executive should consider the advisability of convening a national Conference which might concern itself with the grave lack obtaining in this sphere at the moment —a constructive alternative to "apartheid."

The work of organising the deputation to see the Prime Minister will be begun immediately, and it is to be hoped that it will be possible to interview the Prime Minister in Pretoria at no distant date.

HUMAN RIGHTS.

A constructive approach to the problems of race in this country will, it is hoped, be furnished by a joint conference at present being planned by the Council and the Institute of Race Relations in connection with the United Nations' Draft Declaration on Human Rights, which is being

considered by that body during its sessions in Paris. It is felt that as, in all probability, South Africa will be signatory to the Declaration in due course, some study of the Draft Declaration, as it now stands, particularly in view of South Africa's racial problems, will prove most profitable.

Further details of this Conference, which will be held between the meeting of the Executive of the Christian Council and the meetings of the Race Relations Institute in January in Cape Town, will be given when details become clearer.

EXECUTIVE MEETING

The next meeting of the Executive Committee of the Council has now been planned for Friday and Saturday, January 14 and 15, in Cape Town. This meeting may well prove to be the most important meeting of the Committee since the war, in view of the matters that will be before it, and it is hoped that the meeting will be the subject of continued prayer by all who see the need for united Christian witness. Not the least of the Committee's tasks will be that of taking a decision with respect to the vacant Presidency of the Council.

MISSION HOSPITALS.

After some weeks of collecting detailed information from Mission Hospitals in the Cape Province, the preparation of these data for presentation, together with a covering statement of the Hospitals' critical financial position, to the Provincial Administration, the whole matter will, it is hoped, be brought once again to the notice of the authorities within the next few days. It is to be hoped that this time the effort will not be in vain.

S.G.P.

Sursum Corda

A PICTURE OF OUR LORD

By J. Bruce Gardiner, D.D.

IN the early days of our era our cameras and the pictures they produce would have seemed miraculous. It is easy and natural for us in describing someone of importance to accompany the sketch with a photograph, often a snap-shot. In the absence of photos hundreds of pictures have been painted of the Lord Jesus. We appreciate and value them but we have to admit that they are all the issue of devout imagination. In the writings of the Apostle Paul, however, there is a rich and suggestive phrase which gives us a vivid glimpse of what our Lord was, not in outward appearance but in inward nature. In a sense this too was a flash of historic imagination, for we know of no contact between Saul of Tarsus and Jesus of Nazareth. But it corresponds exactly with what the Gospels describe. The phrase is "the meekness and gentleness of Christ."

The word *meekness* stands for an inner, essential quality of character ; *gentleness* indicates demeanour in treatment of others. Our Lord described himself as meek and lowly in heart. That means, in another Scripture phrase, "humbleness of mind," the modesty which is often characteristic of truly great men. To Paul that was a central feature of the whole life of the Lord Jesus while here on the earth. It is seen in the years of obscure labour in Nazareth. It is seen in the claim, "the Son of Man came not to be served but to serve," "I am among you as he that serveth."

The word *gentle* has had a curious history. To say of a man, he is a gentle soul, of a woman, she is a gentle creature, conveys an impression altogether different from, he is a gentleman, she is a gentlewoman. The one suggests kindli-

ness, friendliness ; the other rank, superiority, aloofness, even arrogance. This contrast is illustrated in Tennyson's

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan
And soiled with all ignoble use.

It is in this older, truer sense that our Lord is described in an ancient poem as "the first true gentleman that ever breathed." The Apostle chose his words when he wrote, "the meekness and gentleness of Christ."

2. What is our re-action to this picture when we take time to look at it? In our moments, all too few, when we meditate on the gospel story ; in our moments in the sanctuary when we hear the Master's voice, we catch a glimpse of a haunting beauty in that portrait. At such moments we would not wish our Lord to be other than he is ; we see in him the highest ideal of character. (It is difficult to see how the meek can ever inherit the earth ; it is easy to see that, if they did, the world would be a happy and harmonious and peaceful place.)

But when we go into the street, contact people in the office, the store, the market-place ; when we encounter people who are forceful, rude, over-bearing, successful, our

appreciation of the ideal becomes timid as a bird and wants to fly away.

3. This is always a practical problem for the Christian. During this century it has been hurled as a challenge to Christendom by the Communism inspired by Karl Marx. An ideology which has been preached by thousands and accepted by millions, many of them once nominal Christians, spurns the ideal set before us in the meekness and gentleness of Christ. It protests that it is dope intended to keep the workers, the under-privileged quiet while the powerful few batten and fatten on their blood. It calls on the workers to strike, not gently, against oppression.

4. This makes it of vital importance for us all to know what the value of the words we use really is. The word *meek* is used to characterise two of the most forceful personalities the world has ever known, Moses and the Lord Jesus. Obviously meekness does not mean weakness ; on the contrary ; while ideologies have their day and cease to be, the meekness and gentleness of Christ has proved itself the house built on rock. Floods have swept round it, winds have raged round it ; and after two thousand years it stands "tempest-buffeted, citadel crowned."

The house stands and for a good and sufficient reason ; what we see in the character of our Lord is a true and clear reflection of the Heart of the Eternal God.

Stanzas

TO MY SISTER MARY

(*An unpublished poem by Thomas Pringle*)

Come, Mary, let us seek the hill
Where blooms the gorse along the lea,
And wander by its wizard rill,
Or sit beneath the greenwood tree ;
There mingle converse kind and free,
Or read some bard's inspired strain,
Or, blest in Nature's harmony,
To sweeter silence sink again.

The gleams of joy that gladden life
Misfortune's clouds may overcast,
But let us snatch from care and strife
The lovelier moments while they last.
The tear that springs from sorrows past
On pleasure's brightening cheek may glow,
As sorrows brought by mountain blast
In freshening floods are felt below.

Then come and brush the vernal dews
By mossy glen and mountain hoar,
And mark the billows trembling blue
Around yon wild romantic shore ;
O come ere youth's gay morn is o'er,
Ere the heart's vivid spring is gone,
And darker cares unfelt before
Condemn the breast to sigh alone !

Yet sure affection's faithful glow
No chance or change can ever chill,
Nor e'er the soul's ingenuous flow
Be dreaded by life's darkest ill !
But come and let us climb yon hill
Where blooms the gorse along the lea,
And wander by the wizard rill,
Or sit beneath the greenwood tree.

New Books

(We make no apology for devoting so much of our space this month to *New Books*, for we hope that this section may be of assistance to many of our readers towards solving the annual problem of choosing Christmas presents. "Books, we know, are a substantial world.")

* * * * *

Religion, by Nathaniel Micklem, M.A., D.D., LL.D. (The Home University Library., Oxford University Press. 5/- net.)

The Home University Library is an illustration of the old saying that good things are made up in small parcels. Of this we have a striking instance in the book before us. It is a little master-piece.

The word Religion is taken by the writer to mean the long history of the human spirit in its search for truth concerning the world in which we live ; the relationship in which we stand to another world unseen and to the Beings who from that world come into contact with this world for good or evil.

This survey requires us to give attention to the grub as well as to the butterfly, as Dr. Micklem says. By the grub is meant primitive cults, nature and ancestor worship, with their superstitions, their rites of protection and propitiation. Many of these rites are crude, cruel, sensual. By the butterfly is meant a thing of beauty which emerges from the grub ; the lofty aspirations of philosophers and theologians in many ages and many lands ; the achievements of lofty souls who have grasped the idea of one living and true God ; the claims of those who have listened to the divine voice and who say with confidence, Thus saith the Lord. The survey of which this book is the record extends over thousands of years, across many lands and peoples, comprises many Religions. Compressed as it is within the limits of a small volume, it might have been hard to masticate and difficult to digest. Actually Dr. Micklem has provided us with a living record which is a pleasure to read and he has so arranged the vast material that it is singularly memorable.

We can no longer be content to regard our own Religion as true and all others as simply false. Our increasing knowledge of other faiths has taught us to recognise that while religions have often been debased and debasing, in and through them all there is to be seen the search for truth, the urge to seek the Lord if haply men might feel after him and find him.

This book is not written " to promote Christian claims, but to offer the pattern or ground plan of religion as it has appeared among men and to show its main developments." At the same time the writer is a distinguished Christian thinker and teacher who has no doubt that God, who at

sundry times and in divers manners has spoken to men, has in later days revealed himself in a Son.

J.B.G.

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Charles Simeon, by H. C. G. Moule, (Inter-Varsity Fellowship, 192 pp. 6/-).

We welcome most warmly a new edition of this outstanding Christian biography, first published in 1892 and too long out of print. The late Bishop of Durham's original work has been slightly abbreviated and made more up to date in one or two minor respects, but it remains what it always was, a well-nigh model portrayal of the remarkable man who in the face of withering contempt and fanatical opposition established an enduring evangelical tradition at Cambridge and exerted a profound influence throughout Great Britain.

Simeon was an astonishing person—so ardent and so sane, so impetuous and so disciplined, so swift and so statesmanlike, naturally so imperious and supernaturally so humble. His biographer, who himself inherited and adorned so richly the great tradition which Simeon founded, brings out vividly the strong foundation of grateful loyalty to the Redeemer on which his achievement was based. Here are great lessons to be learnt, vital questions finding clear answer. How should a Christian meet opposition and contumely ? How may he most fruitfully influence others ? In what spirit and confidence should he grapple with seemingly impossible tasks ? Am I really my brother's keeper ? There emerges also from these pages abundant evidence of how the habit of securing a time of unhurried quiet with God at the outset of the day endows a hard-pressed man with sureness and serenity. Simeon's day began in this way at 4 a.m. " This early rising " we read, " did not come easily to him ; it was a habit resolutely fought for and acquired. Finding himself too fond of his bed, he had resolved to pay a fine for every offence, giving half-a-crown to his servant. One morning, as he lay warm and comfortable, he caught himself reasoning that the good woman was poor and that the half-crown would be very useful to her. But that practical fallacy was not to be tolerated ; if he rose late again he would walk down to the Cam and throw a guinea into the water. And so he did, though not without a great struggle, for guineas were not abundant in his purse, and also he had learnt to look on them as ' his Lord's money.' But for his Lord's sake the coin was cast in, and there it lies yet, no doubt, in the river's keeping. Simeon never transgressed in that way again."

Great men have not always been so fortunate in their biographers. This man's story would make an admirable Christmas present for your minister.

Time longer than Rope, by Edward Roux. (Gollancz, 397 pp. 18/-).

This book bears the sub-title "A History of the Black Man's Struggle for Freedom in South Africa" and such it is; but it is not *the* history of that subject, for it is too journalistic and selective. Nevertheless it is a valuable book and the very qualities which evoke criticism of it as history serve to make it readable and interesting. In a recommendation printed on the dust-cover Leonard Barnes justly says of it, "The writing is simple and temperate, without any tiresome frills or superfluous emotion. It is packed with material that could have been supplied only by one who, like Roux, had given his whole life to the black man's struggle and seen it from the inside." Its restraint is the more commendable because the book is not written from a detached point of view. Dr. Roux' convictions are definite and compelling: since he aims at writing a political history, it is hardly to be expected that he could hope to achieve complete objectivity, or even that he would have made his best contribution to the cause of African freedom had he succeeded in doing so. But South Africa is deeply in his debt for having at least made a start at filling a serious gap in her historical studies by presenting the South African Natives' story as a whole. We hope that the book will be read very widely. It will, doubtless annoy many people to whom it will appear one-sided, but even they will, perhaps, admit the value of having the story told, however much they may disagree with the writer's point of view. They may well reflect that the significance of the events it relates and correlates could not be rightly assessed if it were not represented. For most readers the cumulative effect of the book will be found very moving. Indeed, an editorial in the *Cape Times* went so far as to say that only a "pachydermatous conscience" would allow a European to read it without a deep conviction of shame.

There are one or two points of fact which should be corrected. For instance, Professor John du Plessis was not "principal" of the Theological Seminary at Stellenbosch—a minor error. A more serious one occurs in connection with Basutoland, (which, by the way, is not actually a protectorate), where it is stated that the Gun War in 1880 was caused by the British Government's attempt to disarm the Basuto, whereas the British Government had nothing to do with it. It was, of course, the Cape Government under Sir Gordon Sprigg that was in charge of the Territory at the time and conducted the somewhat ineffective campaign. Only after this was over was the British Government prevailed upon with no small difficulty to resume the control which it had relinquished some years earlier and which it has retained ever since.

Science and Humanity by F. B. Welbourn. (S.C.M. Press Ltd. 4/-.)

This modest volume of little more than a hundred pages is based on a paper delivered before the Natural Sciences Society of Trinity College, Cambridge, in 1943. Its author is present Chaplain and Lecturer in Physics in Makerere College. Its concern is with the relationship between science, religion and society in the Atomic Age.

"The conflict between 'science and religion,'" writes Mr. Welbourn, "was, until recently, conceived largely in intellectual terms; and there were signs not of any serious resolution of the conflict, but, at least on the scientific side, of an agreement to differ . . . It is no longer intellectual disagreement against the background of a comparatively stable society . . . but a question as to the whole *ethos* and shape of society itself . . . The conflict assumes a new character and urgency."

In the ensuing pages he discusses the inter-relationship of the 'parties to the conflict' and concludes with a section entitled 'A New Humanity' in which he outlines a 'Christian curriculum' designed to pave the way 'for an understanding of Christianity as the only satisfactory interpretation of the universe and guide to wholeness of living in a scientific age.'

The true Humanism is likely to result from mutual understanding on the part of the 'parties to the conflict.' Mr. Welbourn concludes:

"Whether Christianity be true or false, it is certain that the apparent conflict between Christianity and science cannot be solved except by scientists who attempt to understand and criticise the religious character of their own attitudes; and by Christians who enter fully into the cultural atmosphere of the scientific movement, feeling and assessing its positive contributions to man as a whole person before they dare to criticise its limitations as a method of interpretation or its shortcomings as a discipline of living."

We have no hesitation in recommending this stimulating study to our readers.

H.J.C.

* * * * *

Cry, the Beloved Country, by Alan Paton (Jonathan Cape. 9/6).

Alan Paton has succeeded in a most gripping and realistic manner in bringing to light what our beloved country is suffering from. His language is simple, direct, descriptive; and the ways of the African—his manner of speaking, his life in the rural and urban homes, his troubles, his sorrows, his moods—all are set out as clearly as though an African were writing of his own people, and the reader gets a true insight into the life of the Black inhabitants of the land.

The two brothers, one a humble, country priest and the other a powerful, well-to-do townsman, are a contrast true to many a family in the land.

The reader is taken through the suffering of the rural people owing to the land losing its fertility, to soil erosion, to recurring droughts ; and the eventual drift of the able-bodied young men and women to the towns to seek a means of living, as the land of their fathers can no longer support them and the dwindling harvests are becoming more and more uncertain. In the towns the unwary, uninitiated newcomers—old and young—are soon led into the downward path that leads them to destruction.

This sad picture of desolation and degradation is relieved by the self sacrificing service that some Europeans and Africans, in these areas, have set themselves to do. Afrikaans-speaking, English-speaking, Zulu, Sotho and Xhosa-speaking are all brought in ; they take a hand in the service of reclaiming the land, redeeming the lost and restoring relations that have been severely strained with the passing of the years.

The understanding that the author shows of the African's experiences, suffering and need is remarkable.

A well-got-up book ; most welcome in our times ; a book to be recommended as an Institute in Race Relations in itself.

C.D.Z.

* * * *

Answer from Amsterdam, by Cecil Northcott, (Independent Press, 64 pp. 2/6.)

A suggestive interpretation of the recent Assembly of the World Council of Churches at Amsterdam. It is written more particularly for Congregationalists, but its vivid appraisement of the great gathering last August will be of inspiration to a much wider circle. A paragraph from the first chapter summarises much of its message.

" Amsterdam, however, will take its place amongst the formative happenings of the Christian faith for these reasons and for many others which will appear as we move farther away from it in time. The *first* is its witness to the astonishing accomplishment of the Christian faith in the world. What we knew to be true geographically became true in people in Amsterdam. *Secondly*, the new churches of the world won the ear of the Assembly. The East marched with the West. *Thirdly*, church isolation is over. Amsterdam finally put isolation out of court in the life of the Christian Church. No church can again presume to be entirely self-sufficient in faith and practice. It needs the other members of the household of faith. *Fourthly*, the Assembly showed the Church to be in but above the world, particularly in the vast contentions now so bitterly drawn between East and West. It spoke a Christian word about the great allegiances now claiming the wills of men. *Fifthly*, the Assembly was an enriching personal experience.

Something was added to the life and worth of each delegate. Every delegate had his moments of insight and vision which he must now pass on to the whole Church."

* * * *

The Noble Army of Congregational Martyrs, by Albert Peel, (Independent Press—79 pp. price 5/-).

This booklet is the first publication of the newly-formed International Congregational Council and is a record of 158 of those who in the past and within living memory gave their lives in the witness and service of Congregational churches. It tells of some 50 separatists who either died in noisome prisons or were hanged during the persecutions in England between 1567 and 1684 under what one of them described as " the fylthye Cannon lawe." Then follow short, moving paragraphs on British and American missionaries who died at the hands of the tribes to whom they preached the gospel, and a special chapter on the Malagasy martyrs, 1837-1857. A number who died in the Boxer uprising in North China as well as men of the present decade add glory to the cause for which they left home and suffered hardship and death.

These men and women are the heroes and heroines of the Christian way of life and more should be heard of them through childrens' addresses and sermon illustrations.

G.O.L.

* * * *

Basutoland. (H.M. Stationery Office. 88 pp. 2/6).

This is the official report of the Territory, which before the recent war was issued annually by the Colonial Office, but has not appeared since 1939. While mainly devoted to the activities of the year 1946 it contains also an important appendix summarising the story of 1939 to 1945. A very interesting chapter sets out the ten-year development plans which were laid down for the period 1946-56. The reader who can clothe figures and brief statements with a little imagination will find it exceedingly interesting and will realise that the years under review have witnessed very remarkable development in all directions. There are five good photographs by way of illustration, but why, oh, why were the ignorant and impertinent captions attached to two of them not censored by somebody ?

* * * *

The South African Indians, by Michael Vane. (S.A. Institute of Race Relations, 1/-).

This is no. 17 of the Institute's valuable pamphlets on S.A. Affairs. It tells lucidly and with little comment the sorry tale of the development of the " Indian Problem " in South Africa from the arrival of the first indentured Indian labourers for the sugar plantations in Natal in 1860. It should be read by as many people as possible, for South Africa is today confronted by a serious moral challenge on this issue.

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The South African Outlook

VOL. LXXVIII, 1948

INDEX

A

A Chance Missed 97
Adult Education and International Understanding .. 67
Africa, Democracy in .. 3
African Education 50
African Folk Music 165
African Home: A Research Worker's Experience .. 95
African Labour in Northern Rhodesia, growing stability of 82
African Labour in Southern Rhodesia 81
African Policemen—Emissaries of Peace 2
African Women, Training Course for at Lovedale Bible School 99
African workers in Southern Rhodesia, strike of 106
African Sunday School Convention, The Ninth 163
African, Understanding the .. 34
African Youth Board on the Witwatersrand, An 51
Africans, Eye care among, in Rhodesia 84
Africans in Industry in N. Rhodesia, Dalgeish Report on 102
Agricultural Clubs for African Youths 67
Agriculture in Basutoland .. 114
Airways Planes, Non-Europeans in 35
A Message 166
Amsterdam 1948 54, 69
Amsterdam Assembly, The 98, 111, 115, 117, 119, 121, 149
Anglo-French-Belgian Conference on African Labour .. 114
An Important Conference .. 113
Annual Congress of the South African Health Society .. 132
Apartheid and Trusteeship .. 152
"Apartheid"—The Blessed Word 1

Apostle of Literacy, The 91
Archbishop of Cape Town, The late 125

B

Bantu Presbyterian Church, Twenty-fifth anniversary 131, 163
Bantule location arena 147
Barotsi Paramount Chief, The new 147
Basutoland's Agriculture, Copy 115
Basutoland, Appointment of Mr. F. H. Pickett as Director .. 68
Basutoland, Time Marches on in 22
Beit Research Fellowship—Urban Africans 84
Bernadotte, The late Count .. 148
Betterment Proclamation 17
Bible School for 1947, Report of the Lovedale 30
Bible, The walking 165
Births and Deaths, African, Registration of 49
Bleek, The late Miss Dorothea 115
Book Supply Position 126
Britain and Palestine 98
Brown, The late Clement Ralph Leadley 59
Budget, The 130
Building Loans for non-Europeans in Natal 162
Bureau of Racial Affairs, S.A. 162

C

Call to Prayer, The 178
Christian Council Notes 7, 25, 41, 55, 76, 90, 92, 103, 123, 139, 155, 171, 187
Christianity is something positive 107
Christian Prestige in India 115
Church Workers, The Training of Lay 185
Ciskeian Betterment Proclamation 17

Ciskeian General Council, The 57, 162
Compulsory Education for Africans 146
Conditions in Africa, Professor Ryle on 49
Conference of the World Council of Churches 98
Cost of Living of Africans in S. Rhodesia 43
Cotton in the Ciskei 179
C.O.T.T. Scheme, The 50, 97
Courageous Minister, A 146
Crèche—New buildings opened at Ntselamanzi 14
Crime on the Rand, A new force against 33
Crime Statistics 83
Cripples, Nat. Council for 141

D

Dalgleish Report, N. Rhodesia 102
Darbyshire, the late Dr. 125
Day in Bed, A 45
Death, Something after 27
Democracy without religion 3
Desert Encroachment 186
Disgusting spectacle, A 147
Domestic servants, A survey of African 26
Donaldson Award, the James, 1947 34
Dutch Reformed Church of the Cape and its Missions 148

E

Education, Adult, and International understanding 67
Education, African 9, 33, 146, 170
Education, Compulsory 146
Education, Is it too soft? 137
Ecumenical Theology, Towards 101
Election, General 84
Entrenched Clauses of Constitution 145

INDEX (Continued).

European Civilisation, A Crisis of 63
Eye Care for Africans in Rhodesia 84

F

“Facta, non verba” .. 146
Fagan Commission, See Native Laws Commission .. 73
Farmer and his Labourers, A 82
Farm Labour from Southern Europe .. 2
Fellowship of Faith and Service, A, .. 90
Fort Hare Graduation Ceremony 85
Fort Hare Notes .. 47, 64, 142
Friend of the Lepers .. 68
Fundamental Reform long Overdue .. 49

G

Galla Slave, The .. 60
Gandhi’s Faith .. 20
Gandhi, the late Mahatma .. 53
Gavin, the late Rev. W., M.A., D.D. .. 157
General Election, The .. 54
Girl Guide Conference, The All African .. 29
Godfrey, the late Dr. Robert 23
Godfrey, the late Mrs. R. .. 99
Good Friday, Poem .. 64
Good Maize Prospects .. 51
Government and the Non-European .. 145
Graduation Ceremony at Fort Hare .. 85

H

Hahn, the late Major C. H. L. 163
Hawkins, Mrs. Winifred .. 126
Health Service, The New Concept of .. 183
High Commission Territories 18
Hobson, Retirement of Mr. S. B. 148
Hospitals, Mission .. 153
Hospitals, The place of Mission Hospitals in South Africa’s Health Services .. 132
Housing, New Hope for Native .. 36
Housing of Africans .. 2, 162

House of Assembly and Native Education, The .. 170
Huguenots, Salute to the .. 67
Huss, The late Father Bernard 131

I

Imbewu .. 179
India, Christian Prestige in, .. 115
India, Church of South .. 21, 35
Indians, The Prime Minister and 161
Indonesia, Conflict in .. 6
In Search of South Africa .. 173
Institute of Race Relations: Winter school .. 99
International Missionary Council—New appointments 1948 8
International Partnership in the Mission Field .. 83
Is Education too soft? .. 137

J

Jones, Stanley, Crusader .. 20
Jubilee of the Victoria Hospital 124

K

Kashe, Passing of Gilo .. 47
Kerr, Farewell tribute to Dr. Alexander .. 85
Keyter, legacy of Mr. Jan .. 84

L

Lambeth Conference, A Message from .. 166
Lansdowne Mission, Zululand 126
Laubach, the Apostle of Literacy 84
Laubach, visit of Dr. .. 83
Legacy of Mr. Jan G. Keyter 84
Letsoalo, the late Rev. William 10
Literature for Africa .. 4
Lovedale and Fort Hare Notes 96
Lovedale 1887-1889, a student looks back .. 44
Lovedale, A Teacher looks back, 9
Lovedale Bible School, Report for 1947 .. 30
Lovedale Bible School: Training Course for African Women at 99
Lovedale, Jubilee of Victoria Hospital .. 124
Lovedale, Long Service at .. 47

Lovedale Notes .. 16
Lovedale Orthopaedic Hospital, Laying of Foundation Stone of 180

M

Macquarrie, Mr. and Mrs. J. W. 16
Macquarrie, Mr. J. W. .. 9
Maize .. 51, 65
Maize Board .. 97
Marriage, Schools of .. 29
McDonald, David A—For the New Year .. 16
Mears, Award of D.Litt. to Mr. Gordon .. 60
Miller, Appointment of Mr. Douglas as Director of Education, Nyasaland .. 68
Minister of Native Affairs and Ciskeian General Council .. 161
Minister of Native Affairs, What he thinks .. 122, 146, 161
Mission Hospitals .. 153
Missions, Generous Gift for .. 84
Mofolo, The late Mr. Thomas 168
Molteno, Retirement of Mr. D. B. as Native Representative.. 52
Much Ado .. 97
Murder most foul .. 148
Music, African Folk .. 164

N

National Council for the Care of Cripples in South Africa .. 141
National Sunday School Association .. 99, 153, 163
Native Affairs Department, Recruits for the .. 40
Native Education, The House of the Assembly and .. 170
Native Laws Commission, Report of .. 73
Native Military Corps to be disbanded, The .. 113
Native Policy—Nationalist Party 1
Native Representative Council Election .. 53, 178
Natives, Employment of .. 82
New Year, For the .. 15
Ngxoweni, the late Councillor Alfred .. 162

INDEX (Continued).

<p>Non-European Affairs, Parliamentary Debate on .. 17</p> <p>Non-European Employment in the Postal Service .. 82</p> <p>Non-European policy, The United Party's .. 162</p> <p>Non-European Students at the Universities .. 51</p> <p>Non-Europeans in the Public Service .. 113</p> <p>Northern Rhodesia moves toward self-government .. 136</p> <p>O</p> <p>Obituary—Dr. R. Godfrey .. 23</p> <p>Obituary—Rev. W. Letsoalo 10</p> <p>Oldrieve, The late Rev. Frank 68</p> <p>Orthopaedic Hospital, Lovedale 180</p> <p>Oslo Conference of Christian Youth .. 6</p> <p>Our Readers' Views .. 96</p> <p>Outlets for educated Natives .. 68</p> <p>Outlook, The South African—new format .. 1</p> <p>Outspoken Report, An .. 50</p> <p>P</p> <p>Palestine, Britain and .. 98</p> <p>Parliament and Native Education 146</p> <p>Parliament re-opens .. 17</p> <p>Partnership, International, in Mission Field .. 83</p> <p>Passes for African Women .. 34</p> <p>Pass Exemptions, Cancellation of 66</p> <p>Personalism .. 78</p> <p>Pieckett, Appointment of Mr. F. H. as Director of Education, Basutoland ..</p> <p>Planes, Non-Europeans in Air-ways ..</p> <p>Police, African—Emissaries of Peace .. 2</p> <p>Police and the Africans, The .. 65</p> <p>Political Inexperience .. 100</p> <p>Postal Service, Non-Europeans in 82</p> <p>Presbyterian Church, Bantu 131, 163</p> <p>Presidential address by Dr. Aitken to the South African Health Society .. 132</p> <p>Prime Minister and the Indians, The .. 161</p>	<p>Programme of World Council of Churches .. 111</p> <p>Progress by agreement .. 178</p> <p>"Public Corporation" Method of development .. 50</p> <p>Public Service, non-Europeans in the .. 113</p> <p>R</p> <p>Racialism in Transvaal Schools 50</p> <p>Recruits for the Mines, Shortage of White .. 34</p> <p>Redcol .. 65</p> <p>Rhodesia, Northern, African Labour in .. 82</p> <p>Rhodesia, Northern, Dalgleish Report .. 102</p> <p>Rhodesia, Northern, moves towards Self-government .. 136</p> <p>Rhodesia-Nyasaland Research Council .. 178</p> <p>Rhodesia, Southern, African Labour in .. 81</p> <p>Rhodesia, Southern, A shock for 52</p> <p>Rhodesia, Southern, Better eyes in, .. 84</p> <p>Rhodesia, Southern, Cost of Living of Africans in .. 43</p> <p>Rhodesia, Southern, Strike of African workers .. 106</p> <p>Robinson, The late Canon C. D. 148</p> <p>Rumsey, F. J.—Sunshine and Storm .. 11</p> <p>S</p> <p>Safety first on the Roads .. 114</p> <p>Servants, A Survey of African Domestic .. 26</p> <p>Shepherd, R. H. W., D.Litt.—Literature for Africa .. 4</p> <p>Shock to Southern Rhodesia, A 52</p> <p>Slater, Dr. Francis Carey .. 20, 93</p> <p>Smit, Dr. D. L., opens Ntselamanzi Crèche .. 14</p> <p>Solemn Unreality .. 130</p> <p>South African Bureau of Racial Affairs, The .. 162</p> <p>South African Poet, honour for Southerner on the South in the U.S.A. .. 93</p>	<p>Southern Rhodesia, Strike of African workers in .. 107</p> <p>South India, Church .. 21, 35</p> <p>South-West Africa .. 2, 129</p> <p>Spectacle, A disgusting .. 146</p> <p>Stander, retirement of Mr. A. H. Chief Inspector, Native Education .. 148</p> <p>Stánzas .. 189</p> <p>Stoney, the late Miss M. E. .. 59</p> <p>Sunday Schools Association, National .. 99</p> <p>Sunshine and Storm .. 11</p> <p>Sursum Corda 32, 46, 61, 105, 121, 129, 140, 154, 188</p> <p>Swaziland Settlement Scheme 19</p> <p>Swaziland, Watch .. 58</p> <p>T</p> <p>Taylor's Dr. J. Dexter, Outstanding work .. 38</p> <p>Theunissen, Mr. S. B., retires 98</p> <p>The Walking Bible .. 165</p> <p>"Towards an Ecumenical Theology and a United Church" 101</p> <p>Trading Rights in Bloemfontein 19</p> <p>Tribute to a Native soldier .. 114</p> <p>U</p> <p>Understanding the African .. 34</p> <p>United Church, Towards a .. 101</p> <p>United Nations' Appeal for Children .. 125</p> <p>United Party's Non-European policy .. 161</p> <p>Unity, Christian, The cost of .. 6</p> <p>Universal Week of Prayer .. 175</p> <p>University Bursary for a Non-European woman .. 68</p> <p>U.N.O. Trusteeship Council reports .. 129, 130</p> <p>U.S.A., A Southerner on the South in .. 83</p> <p>V</p> <p>Van Rhyn, the late Sister K. .. 84</p> <p>Vilakazi Memorial Fund .. 159</p> <p>W</p> <p>Watch Swaziland .. 58</p> <p>Week of Prayer, Universal .. 176</p> <p>What about the Constitution .. 145</p>
---	---	---

INDEX (Continued).

<p>What Dr. Jansen thinks .. 122</p> <p>Whyte, Appointment of Mr. Quinten as Director of Race Relations Institute .. 68</p> <p>Winter School worth attending, A .. 99</p> <p>Witwatersrand Church Council, The .. 163</p>	<p>Women, African, Passes for, .. 34</p> <p>Wood, Miss A. M. .. 16</p> <p>Word and Deeds .. 130</p> <p>World Council of Churches, The (See also under Amsterdam 1948). .. 111, 116</p> <p>World Student Relief .. 52</p>	<p>Y</p> <p>Youth Board, African, on Witwatersrand .. 51</p>
		<p>Z</p> <p>Zulu Dictionary .. 142</p> <p>Zwelitsha is getting under weigh 18</p> <p>Zwide, Mr. F. H. .. 34</p>

REVIEWS

<p><i>A Digest of the Fagan Report</i> .. 176</p> <p><i>Answer from Amsterdam</i> .. 192</p> <p><i>Astrology and Prediction : In the light of Science and Religion</i> .. 109</p> <p><i>Basutoland</i> .. 192</p> <p><i>Behind That Wall</i> .. 160</p> <p><i>Beyond Self-surrender</i> .. 176</p> <p><i>Body, Mind and Spirit</i> .. 128</p> <p><i>Challenge to Oppression</i> .. 32</p> <p><i>Charles Simeon</i> .. 192</p> <p><i>Colour Speaks</i> .. 127</p> <p><i>Cry, the Beloved Country</i> .. 191</p> <p><i>Doctor Johnson's Prayers</i> .. 32</p> <p><i>Documents on Christian Unity</i> .. 160</p> <p><i>Does Christianity make sense?</i> .. 128</p>	<p><i>Educational Sociology</i> .. 144</p> <p><i>Education and World Tragedy</i> .. 62</p> <p><i>Frederick Dennison Maurice</i> .. 48</p> <p><i>New Zulu-English Dictionary</i> .. 142</p> <p><i>On being fit to live with</i> .. 160</p> <p><i>People we like</i> .. 48</p> <p><i>Pioneer of Communism</i> .. 79</p> <p><i>Prayer</i> .. 110</p> <p><i>Prose and Poems of a Presbyterian</i> .. 32</p> <p><i>Race Relations Survey</i> .. 80</p> <p><i>Religion</i> .. 190</p> <p><i>Science and Humanity</i> .. 191</p> <p><i>Scrutiny of Marxism</i> .. 143</p> <p><i>Sir Robert Anderson, K. C. B., LL.D. and Lady A. Anderson</i> .. 80</p>	<p><i>The Catechist and his Work</i> .. 160</p> <p><i>The Kingship of Christ</i> .. 108</p> <p><i>The Noble Army of Congregational Martyrs</i> .. 192</p> <p><i>The Pilgrim's Progress</i> .. 32</p> <p><i>The Problem of Evil</i> .. 128</p> <p><i>The South African Indians</i> .. 192</p> <p><i>The Story of Jericho</i> .. 109</p> <p><i>The Teaching of the Church regarding Baptism</i> .. 108</p> <p><i>Time Longer than Rope</i> .. 191</p> <p><i>Western Civilization and the Bantu</i> .. 62</p> <p><i>What is the Bible?</i> .. 128</p> <p><i>World Christianity : Yesterday, Today, Tomorrow</i> .. 110</p>
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